

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." *Jesus Christ.*

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REV. DAVID PICKERING, EDITOR.

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Miscellaneous.

From the Christian Register.

MR. EDITOR.—I think, from the following incidents, a good moral lesson may be learned. If so, shall need no further preface for introducing my story.

John Ashly was the son of parents wealthy and respectable—if the latter epithet ought ever to be applied to those who have no religious principles. His parents were worldly in every sense of the word, and the boy was, of course, no better. His mother doted on him, and admired to see his cunning, though he was wicked in exhibiting it. And often would she send him to his aged grandfather with a certificate, full six months old; from the school mistress, of the boy's good behaviour; because the good old gentleman, too blind to see the date of it, had promised him a silver dollar every week he should merit his mistress's favor. "Have you got another?" said the generous man, as the boy offered him the paper which had purchased his money a dozen times before. "Then there's your dollar."—While his mother laughed and applauded the boy's deception.

With such an education as this, it required not a bold prophet to foretell that the gallows would be his portion at last. In process of time he was old enough to go to a higher school. The cunning his mother taught him was, by a more wonderful art, concealed from his

school-mates, an attainment rarely exhibited to be sure. Merrill, the son of a worthy clergyman, was at the same Academy; and, though he had received a far different training from Ashly, was attracted by his apparent candor & open-heartedness, and became his bosom friend. The intimacy of the boys made them welcome visitants at the dwellings of the parents, during the vacations, alternately; and though, at the clergyman's, his well regulated and pious habits seemed strange at first, he soon brought his cunning to work, and was at home there, and a favorite with Merrill, the father, as he was with Merrill, the son.

Meanwhile, the academic education of the boys was drawing to a close, and they were about to be placed on the list of active men.—The clergyman tried often and hard to make Ashly a minister at the altar; and though, for a time, he seemed likely to gain his point, the whole project was at last defeated by Ashly's resolution to enter into business as a merchant. With his own son there was no room for exhortation; for, early in life, the father had consented that Merrill should 'plough the seas,' on condition that he waited till his education was finished.

With the tide of enterprise running rapidly, Ashly and Merrill take their places in the counting-room and on the sea. Both, for a time, were at the commands of others; but, with hopes high, the season of servitude was soon passed, and the name of Ashly & Co was like a bank note among the trading houses, while Capt. Merrill was reaping his fortune amidst the storms and waves which were roaring and rolling between the 'ends of the earth.'

But alas for the influence of poor Ashly's early education, and for those principles cherished in youth by his mother, which were now about to rule with power over his earthly condition. He was travelling fast along the highway to wealth, but his progress was not rapid enough. The hopes of the morning were not answered when the silver was counted in the evening. His soul, devoted to riches, was capacious, and was not filled; for it could not be by ordinary or extraordinary honest means. He resolved upon a new plan, and in an evil hour he forged a note to a great amount, and for a time, was succeeding in his high-handed wickedness.

But such atrocious villany, under the mask, too, of spotless integrity, was not permitted to continue long. The house of Ashly & Co. never before suspected, began to be looked upon with jealous eyes, and the forged note had already awakened the vigilant and inquiring. Ashly, ever on the alert, saw that ruin

at home was inevitable, and, with his wife and children suddenly departed, never more to be seen in the land of his crime.

The cunning which had carried him thus far, carried him also across the sea. While every inquiry was made for him, and every port was visited, and the ministers of justice were indefatigable in their endeavors to find some traces of his retreat, all was to no purpose. His escape was almost miraculous.—No vestige could be found of him. Dark caves and solitary woods, and even the damp mournful tombs, were searched, but in vain.—He was gone, and could not be found. The hue and cry went through the busy city, from the wharves and stores, through the parlors of the rich, to the dwelling of the humble man. Nothing was heard for months, but one united voice uttered against Ashly and his detestable conduct.

In the midst of this general burst of indignation, Merrill arrives from a long voyage, and hears of the conduct of his friend. He finds himself and his aged father great sufferers by the failure of the house. He had not known Ashly till now. "What, Ashly forge a note!" He could not but believe the evidence of the guilt of his friend. He now looked back on his past intimacy, and saw much in him to censure. Stung to the heart that his father should thus, in his age, be brought to penury by such baseness, he resolved to spare no pains to bring Ashly to justice. And for years, wherever his vessel bore him, he sought for the fugitive, but he was unsuccessful; and then he thought no more of him, but as one whom he had once known, and wished never to see or know again.

Ten years more found Capt Merrill still in active life, and after riding out a tremendous storm, in a distant voyage, he was dashed on the rocks of an English Island.—During his stay there, towards a Sabbath evening, passing by a Church, which seemed, from its aged walls, to have stood since the flood, he entered the yard, and looked on the stones, as his custom had been, for the name of Ashly, but he found it not; and when the season for the evening service was approaching, with all his early attachment for religious institutions still strong within him, he took a seat in the Church. It was dark and imposing, and, with its long aisles and lofty pillars, seemed indeed a sanctuary of the Lord. It raised at once all his religious associations. He waited for the clergyman that the service might begin.—At length, afar down in the aisle, he appeared with his flowing gown and bands—his head bald and silvery—a man of noble mien and stately step—adorning, by his serious an

dignified deportment, the holy office he held. He who has read the account of the Virginia clergyman, in the Spy, may have some conception of the appearance of this reverend man. The organ had poured its rich tones and ceased. He rose in the desk, like St. John, when he visited for the last time his affectionate flock—lifted his hands with his eyes turned upward,

"And let us worship God," he said with solemn air."

His prayer was fervent and impressive, and his sermon eloquent beyond description.—He spoke of the happiness of the penitent, and the joy that is had in heaven over one sinner that repenteth. He was warmed in his subject, and warmed and bore away his audience by the strains of his matchless eloquence.

Suddenly Merrill's eyes glistened—his countenance grew red and pale by turns—and he started involuntary from his seat, but quickly sat down again. He had recognized the friend of his youth—the forger Ashly—in the voice and countenance of the preacher. He looked, and looked again—it was he. He could hardly contain himself from screaming aloud in the congregation.—The moment the preacher had uttered his benediction, Merrill sprang up, and cried aloud, "Stop, stop," and every eye was fixed on him.—"Stop," he continued, "your preacher is a villain—you are deceived!" and turning to Ashly, he cried, "You Ashly—you hypocrite—forgo, how dare you profane that holy place by your impiety." It was too much for the reformed man. His strength could not support him under such a trial, and he fell fainting where so lately he had been speaking as if with power from on high.—They bore him through the long aisle senseless to his house. Merrill learnt, that for twelve years, Ashly had been an exemplary pastor to a people devoted to him and to the doctrines he preached.

"Have I been so hasty," said Merrill—"I'll see him to-morrow morning, and make amends for my conduct, if he has thus reformed. I'll forgive the penitent, as I hope to be forgiven."

The morning came, but not to Ashly.—He was found hanging dead in his garret, with his gown and bands still on, as when Merrill had listened to his lofty eloquence.—He had been driven to despair, and, on recovering from his faintness, rushed headlong in his misery to this dreadful end.

Merrill is an old man, and can never speak of Ashly without emotion. "Strange precipitancy," he cries—"it could do no good.—He had reformed, and was useful."

Such occurrences seem to me strictly a part of the works of him who "moves in a mysterious way." Merrill's children and grand children, and all within the sphere of his influence are patterns to all who are precipitate. So far I see good educed from ill. I sometimes wonder what purpose was effected by Ashly's death; but I reflect on my imperfect knowledge, and bow to Him who "seeth not as man seeth."

E. Y.

BOTANY.

In the early ages of the world, when man was in the simple state of nature, an attention to the vegetation, by which he was on all sides surrounded, must have been one of his earliest and most pleasing occupations; and, without doubt, his pleasure was much enhanced when he discovered that, while some plants were subservient to the nourishment of animals, others were no less useful in restoring to vigour the exhausted faculties of the body. History informs us that the ancients entertained many superstitious ideas concerning plants, especially the Mistletoe, Vervain and Savin.—The former they allowed to be cut only by a priest with a golden knife, and when so prepared, it was dispersed to prevent sterility and to counteract the effects of poison. The Vervain, was employed to conciliate friendships and the Savin to prevent misfortunes. It was truly observed by Dr Pulteney that, "in the enlightened ages of Greece and Rome, and in the most flourishing state of Arabian literature, Botany, as a Science, had no existence." Near the close of the 16th century, Conrad Gesner of Zurich and Casalpianus of Rome, attempted a classification of plants according to their fruits and flowers. Botany is taught in the schools in Sweden and its good effects are very obvious in the piety and patriotism of the rising generation. From the examination of the products of their country, they become attached to their native land; and from a view of their structure and mechanism, they learn to adore the Universal Creator. The study of Natural History, whether in the animal, mineral, or vegetable kingdom, gives us very exalted ideas of Him who is the author of all things. No field is so barren but that it affords employment and pleasure to the botanist.

MARY.

THE TOMB OF THE QUEEN OF PRUSSIA.

In a retired corner of the grounds of Charlottenburgh, where no sound can penetrate from the world without to disturb the repose to which the place is consecrated, a small Doric temple is seen breaking beneath the melancholy shade of cypresses and weeping-willows. It is the tomb and monument of the late Queen of Prussia, the fairest and most amiable, the most interesting and most unfortunate Princess of her day. The place is so well chosen, and all its accompaniments are so in unison with the sacred purpose to which it has been applied, that even the ignorant stranger feels he is approaching a scene of tender and melancholly recollections. In the interior of the temple the walls are covered to a certain height with marble, and the rest is painted in imitation of marble. Excepting this and two magnificent candelabras, formed after antique models, there is no effort at splendor or decoration. The body lies in a vault beneath the back part of the floor of the temple, which corresponds to the ceiling of the vault, is elevated above the anterior part, and on the elevation is a full length statue of Louisa, reclining on a sarcophagus. I observed no inscription—no pompous catalogue of her titles—no parading eulogy of her virtues—the Prussian eagle alone, at the foot of the sarcophagus, announces that she had belonged to the House of Hohenzollern, and the withered garlands, which still hang above her, were the first offering of her children at the grave of their mother.—The King still spends many of his hours in this solitary tomb, which, however, breathes nothing of death except its repose. The key of the vault in which the body is deposited is always in his own possession, and annually, on the anniversary of her death, he gathers his children around him at her grave, and a religious service is performed by the side of her coffin.

It gives us pleasure to learn that Rev. F. A. Hodson, has received and accepted an invitation to preach steadily the ensuing season, in Readfield, and Wayne, in this co. He will soon take up his residence in Readfield. We hope this connexion may be agreeable and lasting.

C. Intelligencer.

NATIONAL SUNDAY SCHOOL SOCIETY.

N. B. During the last session of the Legislature of Pennsylvania, the *American Sunday School Union* preferred a petition for an act of incorporation; but was defeated in its attempt. The following is the speech of Hon. J. HARE POWELL, Senator from Philadelphia, on the bill to incorporate the American Sunday School Union. Mr. Powell is one of the most able and respectable citizens in Philadelphia.

"When I accuse their agents of machinations, I do it fearlessly—I am prepared to establish that which I utter, by their own language—by tracing a systematic effort, to boldly assume the despotism of "DICTATORS," daringly avowing their object, exclusion from "all the political power of the country," of all men whose consciences have not been warped—whose characters have not been formed, whose devotion has not been secured by their system of education—their rites of "baptism"—their modes of worship—their notions of the trinity and of transubstantiation, promulgated by certain blind zealots, who would make all men and all doctrines subservient to an established "orthodox" creed.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union—an ingenious attempt, to confute by anticipation, all which it is supposed the opponents of the bill can adduce in support of the grounds which they have assumed. With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer—that which they have written—that which they have published—that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown—that a single fact can be brought in support of the positions, which he has assailed. [Here Mr. Powell turned towards Mr. Duncan saying] permit me, sir, to ask, will you deny that this substantial octavo, entitled "the Sunday School Magazine" is authentic—that this collection of Sunday School documents—of Sunday School Union reports—of Sunday School precepts—of Sunday School Union political disquisitions, and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny, that it is worthy of belief—that it is a compilation of such miscellaneous papers—of such pathetic addresses—and of such documents as they consider illustrative of their attention, or conducive to their ends? I find in this work, 2d report of the American Sunday School Union, page 93. May 1826:—"These institutions may terminate in an organized system of mutual co-operation, between ministers and private christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place,

and a duty, in the grand onset against sin." "In ten years, or certainly in twenty, the political power of our country would be in the hands of men, whose characters have been formed under the influence of Sunday Schools." And in page 5, of the same work: "And the experience of the civilized world demonstrates that the character of a man is built upon the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation, those which tend to mislead the mind. They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this rather than tamely issue sentiments, which in their consciences they believe to be false or inconsistent with the purity of divine truth." That this is not a vain boast, they have proved by their 8d report of 1827. On the first page, I find [Here Mr. Powell read another book which had been laid upon his desk] "1,616,796 publications which added to those issued by the society in the two preceding years, make a grand total of 3,741,341." Not satisfied, sir, with this vain-glorious display in their regular reports, republished and circulated in their Magazines, they have appended a catalogue to one of their works wherein they have reiterated in stronger terms, if practicable, the great object of their association.—[Here Mr. Powell again turning to Mr. Duncan said] will the gentleman receive this as a fact? Will he consider *their own statements* as worthy of regard? Or will he contend, that in the assumption of the power to alter books, to change the *ideas* of the author, they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use.—If I were to call them dictators, I should be accused of injustice, yet they say in their catalogue "while the committee feel the immense responsibility which they assume, in becoming dictators to the consciences of thousands of immortal beings, on the great and all important subject of the welfare of their soul; while they dread the consequences of uttering forgeries, (!) or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points; rather than tamely issue sentiments which in their consciences they believe to be false or inconsistent with the purity of divine truth." They continue in the same page to assert, "in preparing works for the press, the utmost liberty is used with regard to whatever is republished by them."—And "in changing even the *ideas*." They alter the arrangement, mutilate the work, and change the *ideas*, yet retain the name of the author, thus making established names and

forced constructions of received doctrines, subservient to their "dictatorial" will.

We are told that the managers did not write the passage predicting that political influence which "in ten years is to assume all the power of the country," and in ten years is to turn us all out of our seats.—We are told that it was written by a clergyman: is it on that account of less force? It has been urged that it was written by a Connecticut clergyman. The gentleman has forbore to make comment on this point; he exultingly exclaimed it was only the production of a Sunday School teacher; would he have us infer that it should, therefore, be rejected as futile and unworthy of belief? No sir, he will not venture to tell us this; he has told us much which I did not expect to hear; he has introduced an Episcopal Bishop with some irrelevant and harsh remarks which I shall pass by as unworthy of my regard. I am concerned that my friend in his happy vein of sarcasm, has placed Dr. Ely in a ludicrous light, "*poor*" Dr. Ely as he calls him! Heaven forbid that I should call him poor, or compare him to "a scare crow," or to "the pope"—He has coupled him with Gen. Jackson, and attempted to excite the Jackson feeling in this house: I regret that he has done so, although I well know his appeal will avail nought. I have never seen, sir, any instance, in which that feeling has been excited on this floor, and I am well assured it never will be exerted, except on fit occasions, if such can here arise, in relation to the great contest for political sway. I cannot conceive by what motive he could be impelled to introduce General Jackson's name, unless it be from the connexion in his own mind with the views of the agents of the Sunday School Union, and their determination in "ten or at most twenty years" to establish ecclesiastical domination, or the Union of Church and State.—[Here Mr. Powell read from the 2d report of the Sunday School Union, May 1827, page 17.]—"The annual report of the board of managers was then read by the Rev. Dr. Ely, of the 3d Presbyterian church, by whom it was written." I will ask my colleague, is not poor Dr. Ely, by this passage identified with the Sunday School Union, as the expounder of their views, as the writer of their report. [Here Mr. Powell read the following extracts from Dr. Ely's sermon.]

"In other words, our Presidents, Secretaries of the Government, Senators, and other Representatives in Congress, Governors of States, Judges, and City Magistrates, are just as much bound as any other persons in the United States, to be orthodox in their faith."

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the

word, be baptised and celebrate the Lords' Supper. The electors of the five classes of true Christians, united in the sole requisition of apparent friendship to Christianity in every candidate for office whom they will support, could govern every public election in our country, without infringing in the least upon the charter of our civil liberties."

[To be concluded next week.]

MINUTES.

Of the Proceedings of the Universalist Convention of the state of N. York, A. D. 1828.

The Universalist Convention of the state of New-York assembled in Utica according to adjournment, at the house of Br. Dolphus Skinner, on the second Wednesday in May 1828, and after uniting with Br. N. Stacy in a solemn address to the throne of grace proceeded to organize the council, by choosing Br. N. Stacy, Moderator, and

Brs. D. Skinner and G. Messinger, } Clerks.

Made arrangements for public services, which were as follows:

Wednesday Morning Service.

Introductory Prayer—Br. N. Stacy.

Sermon—Br. T. F. King—Text: Job, iv; 17. "Shall mortal man be more just than God."

Second Prayer—Br. W. Underwood.

P. M. Service.

First Prayer—Br. J. Potter.

Sermon—Br. L. Willis—Text: 1 Tim. iv; 10. "For therefore we both labor, and suffer reproach, because we trust in the living God."

Second Prayer—Br. George Messinger.

Evening Service.

First Prayer—Br. S. Miles.

Sermon—Br. N. Stacy—Text: John xvii; 37. "To this end was I born, and for this cause came I into the world that I should bear witness unto the truth."

Second Prayer—Br. L. Willis.

Wednesday evening, met in council, and after conversing freely on the subject of this convention—its existence, utility, mode of organization, &c. and considering that its utility and objects are almost universally acknowledged and approved; yet, that there are objections existing in the minds of some of our brethren and some associations in this state, against some features of the constitution and present mode of organization;

Voted to appoint a committee of three to take into consideration the propriety of revising the Constitution of this convention, and submitting it, thus revised, to the consideration and approval of the respective Associations in this state; and recommending it to be adopted at the next session of this body.

Appointed Brs. N. Stacy, T. F. King,

—In addition to these services, public worship was attended on Thursday evening, after the convention had adjourned; when Br. S. Miles delivered a discourse from John iii; 3d. Br. King from Hudson tarried over the Sabbath following, and preached three discourses to attentive and overflowing congregations.

and L. Willia the above named committee.

Thursday morning, May 15th met, and opened the council by uniting in solemn prayer with Brother W. Underwood.

The committee appointed the last evening to take into consideration the subject of the constitution, &c. reported, as the result of their deliberations, that in their opinion, it is expedient that the Constitution of this Convention be amended; and submitted the following revised

CONSTITUTION

OF THE UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK.

ART. 1st. This Convention shall consist of Delegates chosen annually from the respective Associations of Universalists in this state, not exceeding four from each; one half of whom may be ay delegates, at their discretion; and ~~five~~ when assembled shall constitute a quorum to do business.

ART. 2d. The meetings of the Convention shall be holden on the second Wednesday in May annually; which shall uniformly be a day of public worship: But the convention may adjourn from day to day, until their business shall be completed; and finally may adjourn to such place, from year to year, as shall be tho't most expedient.

ART. 3d. The business of the Convention, in addition to public worship, shall be, to choose a Moderator and Clerk, for the time being, and to appoint such other officers and committees for the year ensuing as shall be deemed expedient; to hear the reports of the several delegates relative to the condition of their respective Associations;—to receive requests for Ordination, and grant or refuse such requests as may be tho't proper;—and to adopt and recommend such measures as shall be deemed necessary for the spread of the truth, the promotion of piety, and the good of Zion at large.

ART. 4th. Any association aggrieved by the conduct of any ministering brother, or by the doings of any associations; or any ministering brother aggrieved by the doings of an Association, may have the privilege of applying to the Convention for counsel on the subject; and in such cases it shall be the duty of the convention to appoint a committee to assist in enquiring into the cause of difficulty, and endeavouring to restore harmony. But this convention disclamis all right of passing any further judgment against any individual, or association than the withdrawing of fellowship.

ART. 5th. Any association belonging to this convention, may have the privilege of withdrawing their fellowship therefrom, by assigning their reasons in writing, and giving notice of their intention at a previous meeting of the convention.

ART. 6th. All propositions to alter or amend this constitution shall be submitted in writing at one annual meeting of the convention, and acted upon at the next succeeding meeting and the votes of two thirds of the member,

present shall be necessary to adopt the same.

On the above constitution being reported by the committee appointed for that purpose the council,

Voted unanimously to accept the report of the committee, and to recommend the constitution embraced therein, for the consideration and approval of the respective Associations in this state at their respective sessions during the present year.

Appointed Brs. W. Underwood, D. Skinner, and T. F. King, a committee of discipline for the ensuing year.

Voted that Br. D. Skinner prepare the minutes of the proceedings of this convention, for the press, write a Circular Epistle, and publish the same in the Utica Evangelical Magazine.

Voted that this convention be adjourned to meet at Utica on the second Wednesday in May, 1820.

Nath'l. Stacy, Moderator.

Dolphus Skinner, } Clerks.
Geo. Messinger, }

¶ Circular Letter, in our next.

REMARKS

On the tract noticed by "W" in our last, "ON UNIVERSALISM."

Being in Boston last summer, I had a quantity of tracts handed to me for distribution, by Messrs. Homes & Homer, with a special request that I should read one of them attentively; and having been faithful to their solicitations, I think I am at liberty to make a few observations on the same. It is entitled "UNIVERSALISM EXPOSED." *"If the blind had the blind both shall fall into the ditch."* I must confess I took this famous tract with not a little curiosity, supposing that I should find some powerful arguments against the doctrine of universal grace. The writer in proving the doctrine false, cites us to two dying men holding out in their belief almost to the last; but is careful to give no place, time, nor date. He says one of these men said, "the doctrine of Universalist answers well enough to live by, but it does not suffice for the dying hour. He lived to discover and acknowledge his unhappy mistake," &c. Now I am unable to see the doctrine proved false from this very simple account, admitting it to be true, as it probably is not. The writer adds, these men "were considered by their acquaintance as being moral and uncommonly amiable." If men that are "uncommonly amiable," are to be endlessly miserable,—if by being kind and charitable and forgiving, men secure to themselves eternal punishment, then I must confess Universalists are in a poor, yes, a very poor way indeed; and limitarians would in the opposite scale rise very far above them. I do not think that Universalists are very ceremonious, but I do think that they are as clear from hypocrisy as any christian denomination in our land. Few disfigured faces do I see in their assemblies of worship, neither do I hear them uttering those discordant

groans which are so common in some other assemblies in other orders, but we do see and know their good works.

The writer says, he "could add to these instances of recantation and solemn warning, several others of essentially the same character; but he chooses rather to present the reader with a plain scriptural argument, in proof of the doctrine of future punishment." In doing this however, he "wishes to be understood, that this argument will be one of the many," &c. &c. The writer cites us to the antediluvians; to Sodom and the Jews who rejected the Messiah. Well, be it so, "have stumbled, that they should fall? God forbid; but rather through their fall salvation is come to the Gentiles for to provoke them to jealousy." The Apostle reasons the necessity of their rejecting the ministry of Christ. God gave them the spirit of slumber, as I conceive, from reading the 11th of Romans, for the express purpose of bringing about this great good to both Jews and Gentiles; for "he concluded them all in unbelief that He might have mercy upon all." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part hath happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved;" &c. in "the dispensation of the fullness of times," when God will "gather together in one all things in Christ," the "Saviour of the world." Now I honestly think, after carefully reading the 11th chapter of Romans which is treating upon believers in Christ and unbelievers also, that I can draw no other deduction than this glorious one, that all will be blest in Christ who is the head of every man—the Saviour of all. And I think too that St. Paul arrived at this conclusion also; for he breaks out in an ecstasy of joy and says, "Oh, the depth of the riches, both of the wisdom and knowledge of God!" What could inspire St. Paul to draw so many grand conclusions in favor of the salvation of all men but a firm belief in the fulfilment of the promises of God, testified of, through the mouths of all the holy prophets since the world began? This view of the subject filled his pious soul with joys unspeakable, with raptures unfelt before; not like those deductions laid down by some of our present pious Elders in their Andover tracts. A view of this grand consummation, viewed in prospect, is an abundant subject for our meditation and consolation. It gives peace to the troubled mind, joy to the afflicted, rest to the weary, and hope to all, which is "like an anchor to the soul both sure and steadfast." It does give support.

There is a studied misrepresentation throughout the whole, or a great part, of this tract. Disconnected passages where the Apostles were not treating upon the subject to which the writer applies them, are produced with much confidence as if they supported his doctrine, when they do not. I will notice one; Hebrews ix. 27. "And as it is appointed

ed unto men once to die, but after this judgement." Now I ask any and all candid men of any denomination, if they can possibly believe, that St. Paul was discoursing upon a judgement in a future state of existence? I ask, can it be possible that men, who have had the advantage of a liberal education, are so ignorant of the Scriptures as to quote this passage to confute the universal doctrine, or to use the writer's words, "expose," it? Was not Christ offered in the end of the Jewish world as the High Priests offered themselves under the law, "which was a shadow of good (not bad) things to come, for the errors of the people?" Yes, I say, for the salvation (not the damnation) of all the people? The text itself explains it so, for it says, "So Christ was once offered to bear the sins of many," &c. Now if Christ offered himself under the gospel dispensation, as the High Priest did under the law, what conclusion must be drawn? Why this great, godlike and glorious one; that He is the anointed Saviour of the whole lost world of mankind!

Did the orthodox clergy know one thousandth part as much about God's love as they pretend to know about his hatred and wrath, I think there would be a visible change in all their tracts; and, I may add, their preaching too. What were the Apostles commissioned to preach? answer, —the gospel. Well, what is the gospel? is it good news of salvation, or bad news of damnation? most assuredly good news of salvation which shall be to all people. I know that many are afraid to preach this gospel, although they are not afraid to preach another gospel; but to all who go forth as preachers of the everlasting gospel of Christ, I would say by all that is sacred, *mind your commission*; throw aside your creeds and your prepossessions, —appeal to the "law and testimony." Why are you afraid to step boldly out? Has the angel of the Lord come upon you in verity and the glory of the Lord shone around you, and are you sore afraid? Then hear the words of the heavenly messenger, "*Fear not; for behold I bring you good tidings of great joy which shall be to all people.*" —Luke ii. 10, 11, 12. Let these lines be imprinted upon your hearts as your guide; and I doubt not you will march fearlessly on, as did St. Paul after his conversation to true christianity —and I believe him to be an excellent patron of all true ministers of Christ.

Now I think all christian people will agree with me in this, with regard to St. Paul, that he was a correct preacher of the pure gospel. Well, how did he preach to those in unbelief? what method did he take to persuade them to believe? Answer; by preaching the love of God —not his hatred. Perhaps some will doubt this statement, and will be disposed to make some inquiry about the fact. Let us then, like inquiring friends, appeal to his writings and see how the case stands there recorded. What passage shall we take? For my present convenience, I will refer to Acts xvii. 18. "Now while Paul waited for them at

Athens his spirit stirred in him, when he saw the city wholly given to idolatry." The Athenians then were unbelievers. "And some said what will this babler say? others said, he seemeth to be a setter forth of strange gods: because he preaches unto them Jesus, and the resurrection." These quotations, I presume, will satisfy all, that they were unbelievers, even in the doctrine of the resurrection. Well, how did he preach to these unbelievers? Did he say to them, down with all your alters, down with all your temples of worship, &c. ? Did he assure that they were all bound to the infernal pit from which is no return forever? No, my friends, he went to them with the ministry of reconciliation, to declare to them the true God whom they ignorantly worshipped, as being the Father of all, for, said he, "we are all his offspring." This does not sound much like some of our modern preachers and writers of tracts at Andover. What could induce Paul to observe such a studied silence on future eternal misery, but his total disbelief in the whole system altogether? If it be a fact, that some will remain endlessly miserable, I do think that Paul, to have been honest with his hearers, would have stated it in plain terms in some of his discourses; but I believe him honest, and that he knew full as much as preachers in our days; and when I am led to compare them together what an infinite contrast! Yes, it does not admit of a comparison. The fact is this; he believed in no system of never ending misery.

A voice salutes me from the temple of truth, "lo! here is the way walk ye in it." It is the mild voice of the Prince of peace. It proclaims, "peace on earth and good will to men;" —"all the ends of the earth shall see the salvation of God," Isaiah. "All dominions shall serve and obey him;" "For as in Adam all die, even so in Christ shall all be made alive." Although "we have all gone out of the way," and all "become filthy;" "there is none that doeth good, no not one," yet has He not promised to bring the prisoners out of the prison house? and wipe tears from off all faces? and destroy the works of the devil? Yes. Here then let us rest in the immutable promises of Jehovah. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return —that unto me every knee shall bow, and every tongue shall swear, surely shall say —in the Lord have I righteousness and strength; even to him shall men come." From these few quotations, kind reader, does it not appear quite possible, yea certain, that all will finally be saved after God shall have purified us and fitted us for his kingdom. Then away with your doubts and fears, and press boldly on, nor fear to own your Saviour, your all.

H. S.

We understand that the connexion between Rev. J. S. Thompson and the Universalist Society in Charlestown, Mass. has been recently dissolved.

"A Peep." —We understand that the Rev. Mr. Walker, a Calvinistic Congregational preacher, in Paris, Me. has published a pamphlet entitled "*A Peep at Dean's 120 Reasons for being a Universalist.*" Not having seen the book, we would thank some friend, either in Paris or Portland, to send us Mr. Walker's "Peep." We should like to take a peep at the Peep. *C. Intelligencer.* (We should also like to see this Peep; cannot some friend procure and send us one?)

Editor.

We are happy in being able to state (says the Gospel Advocate) that Br. Levi L. Saddler, of Avon, has engaged in the ministry of Reconciliation. Another young brother, in Livonia, Livingston co. we are informed, has also signified his intention to proclaim the glad tidings.

FROM THE INTELLIGENCER AND CHRONICLE.

TO LIBERAL CHRISTIANS. NO. 5.

"Hang your banner on the outer wall!"

Brethren. —Another important means of enlightening our fellow men, and thus of bringing them to a knowledge of the truth, is, to circulate, widely, books and publications containing illustrations of scripture and a defence of our views against the misrepresentations of our opponents. Books and papers will frequently be read by persons who would not hear a preacher of our doctrine advocate the truth; and, being perused in private, they will be likely to engage serious reflection and meditation. We venture to say, that more than half of the persons in the United States, who have become convinced of the truth of Universalism, have been led to embrace it without ever hearing a minister of our order preach. From the Bible, that best of all books, they have first perceived and been led to acknowledge the truth of universal salvation, —assisted, perhaps, in many instances, by other works which contain correct rules for reading and for the proper interpretation of terms. Such being the fact, what encouragement does it present for us to aid, as far as possible, the distribution of the Scriptures and of those kindred works which go to throw light upon the subjects of investigation?

A valuable and instructive book may become a preacher to hundreds —it can pass from one person, or one family, to another; and it has this advantage over personal instruction from the sacred desk, that the information it contains can be re-perused and remembered. And if preserved, it may also become an instructor to generations yet unborn. A man will often read, in private, what, owing to pride, or resentment, or other circumstances, he will not hear; and when he will read, if there is light in the production he cannot well avoid perceiving it. We cannot, in this place, forbear to quote an extract from a private letter received a few days since from Rev. Mr. Balfour, of Charlestown, —trusting he will excuse the liberty we take in so doing:

"I regret there is so little zeal among Uni-

versalists to diffuse their sentiments by the press. Orthodox people leave us at an immense distance behind them in this respect. Many, very many, will read, who will not hear us preach, and why should we not afford them the opportunity? I am convinced from some experience in this neighborhood, that \$10, expended by individuals or Societies in books and papers, do more in breaking down the prejudices of people in a given place, than \$50, laid out in preaching. If we only exerted ourselves but *one half* as much in circulating our sentiments by the press, as other sects do in diffusing theirs, what might not be produced?"

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, JUNE 14, 1828.

THOUGHTS ON GOD.

The heavens and the earth unite to proclaim the existence of Deity in the ear of reason, and furnish us with some rational conceptions of his character and attributes.

Forbearing to stretch our thoughts to distant suns and their revolving planets, we may contemplate the *solar system* with wonder and pleasure.

The bright effulgence of the king of day, at once displays the most astonishing power in its production, and the inexpressible wisdom of the Creator, in its design. The power which could produce a splendid globe of light, whose diameter is more than *one hundred times* greater than that of the earth, infinitely transcends the highest conceptions of finite mortals. Surely, reason must offer the cheerful acknowledgment that such a Being is Omnipotent. As a further evidence of the same power, we behold immense planets moving with perfect order and regularity in their respective orbits around that world of light, making the sun their common centre, and drawing all their beauty and fertility from the powerful influence of his rays. The earth which we inhabit, with all its vast armies of moving life, and all its plants and flowers and fruits, bears witness to the same exhaustless power, and leads the mind of man to adore that incomprehensible Majesty which gave existence to, and which presides over the destinies of the universe. A Being of such power can never be frustrated in any of his designs; because the power of no other being in heaven or earth can effectually resist the energies of his government. This sentiment we find beautifully expressed in the writings of the prophet Daniel, iv. 35, where a bold and clear description is given of the divine sovereignty, in the following language—"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"

We are no less astonished when we behold the traces of divine wisdom in the works of creation and providence. The spherical figure of the earth is the only form which could the most perfectly adapt it to the annual and diurnal motions which it was destined to perform.—The centrifugal and centripetal force of all the planets, preserving them within their own proper orbits, could alone maintain the order of orbicular worlds, and perpetuate the harmony of the heavenly bodies.—The admirable construction of animals and plants, the configuration of their various organs, and their perfect adaptation to the functions they were designed to perform.—The changing seasons, the succession of day and night, the diffusive rain and dew, producing fertility and plenty through all the tribes of creation, clearly evince to the intelligent mind, the unconfined and all pervading nature of that wisdom which originally designed, and which constantly directs the government of the whole universe. Reason, surely exclaims with the wise man—"There is no wisdom nor understanding nor counsel against the Lord," Prov. 20. 31.—It confesses with the prophet—"There is no searching of his understanding," Isa. 40. 28.—And joins in the devout acknowledgment of the inspired poet of Israel—"Great is our Lord, and of great power; his understanding is infinite." Ps. 147. 5.

Such wisdom can commit no error, nor admit of the least confusion. No mistake can ever enter into any of its designs, or the smallest obstruction exist to interrupt or retard the consummation of its purposes. It dwells with prudence, and Omnipotence is the executor of all its sublime decrees. He, therefore, who is thus *powerful and wise*, is the glorious Ruler of the Universe, and "worketh all things after the counsel of his own will," Eph. i. 11.

To be continued.

FOR THE TELESCOPE AND MISCELLANY.

OCCASIONAL THOUGHTS.

In speaking of Universalism every man is bound to say that it is a good doctrine: founded on good principles; and if studiously practised, must tend to advance the moral condition of mankind. There is, there can be no other doctrine superior, or ever equal to it, and this fact is amply attested by the voice of reason—of revelation, and the experience of ages. Other systems perhaps are more imposing in their outward forms, and calculated to produce more passionate and enthusiastic feelings; but by close examination, we shall find that they are of no long continuance, and even in their best state, do not produce effects, in their nature, equal to those produced by the doctrine of Universalism. And the fact is reasonable to the reflecting mind; for this is founded on the love of God to a sinful, ignorant and perverted race, even whilst they were arrayed in opposition to his divine commands. Cold and callous must be the heart, which cannot own the influence of such be-

nevolence; which is insensible to such goodness? Gratitude to God, and love to our fellow men, is all that is enjoined in the oracles of divine truth; in the religion of Jesus; and this constitutes the doctrine of Universalism. Let him who doubts its utility—who discredits its divine origin, compare it with every other system which the world has ever produced, and he cannot fail of being convinced of this fact.

This calms the soul—exalts the thoughts on high,
And points to realms, where mortals never die;
But raised immortal, glorious, ceaseless, hymns
United praises to their heavenly King.

Those to dark regions of eternal pain,
Where sorrow, sin and death forever reign;
Where the arch-tyrant, God, for Satan stands,
Lives but to curse the children of his hands.

W. S.

FOR THE TELESCOPE AND MISCELLANY.

OBSERVANCE OF THE SABBATH.

When it happens, as it now does, that people neglect to observe the Sabbath and to attend public worship, there is great danger of a corrupt state of morals, and a prospect of further degeneration. Instead of people associating themselves together on Sunday, for the purpose of praising the Author of their being for all the good which they enjoy, they are in the habit of spending their time in the tavern or ale-house and in horse-riding and other improper employments. Of this, the evil effects are very considerable. Children will cease to be instructed in the principles of the religion of Jesus Christ, and their conduct will consequently be vicious. If the propensity to disregard the Sabbath continues, there will be little genuine morality in the community. The good effects of the observance of the Sabbath are so obvious, that to insist on them would be of little avail. By attendance on public worship, children are brought up to the nurture and admonition of the Lord; and receive the rudiments of that Gospel, which is "able to make them wise unto salvation." It is not to be disputed, that there have been some philosophers, who have contended that the institutions of public worship and the Sabbath were of little advantage to the community. Nay, some have advanced so far as to assert, that they were detrimental. But, on a full survey of the many benefits which arise from them, no man can fail of perceiving, that they are far more advantageous than harmful. And it has been asserted by Mr. Locke, the soundest of philosophers that have appeared in England, and whose imperishable Essay has conferred on him a never-ending fame, that the morality of the gospel is the best morality that the world affords. On the same topic, Dr. Franklin has expressed himself in nearly the same strain. And indeed, if a person well considers the subject, he can scarcely think otherwise. Who can forbear thinking, that, if people were left to themselves, without receiving any moral instructions, there would soon arise a deplorable state of ignorance, superstition and social iniquity.

ty? Who can help thinking, that, if the institutions of public worship were abolished, there would be little justice, temperance, or generosity among men, and that morality would be eradicated from society?

But it will be asked, how are people to be made to observe the Sabbath? How shall people be brought to pay attention to public worship? If they are indisposed to these duties, no man can force them to their observance. I answer, that it devolves on ministers and public instructors, to insist on these duties by communicating to the people, composing their brotherhoods, their infinite importance. They should be informed, that it is highly advantageous to themselves, and their neighbours, to pay a strict regard to them, and to cause their children to do so likewise. By these means the observance of the sabbath may be effected, and it is almost impossible if these means are used, not to experience the beneficial effects of them. There can be little said, by any man, in opposition to the use of such a conduct for the laudable purpose now spoken of. For although there have been men of great strength of understanding, who have argued for the abolition of the institution of public worship, as affording to priests an arbitrary sway over the minds of men, yet, if the advantages, that plainly come from the institution, are duly weighed, no man of sense can possibly doubt its manifest advantages. In this country, especially, where religion is the free-will offering of the people, it is certainly more advantageous than it is in Europe. We have the privilege, which but few people know how to prize, of serving God according to the dictates of our own consciences, and choosing the mode of faith and worship that suits us best. What an inestimable privilege! What a grateful and soul-ravishing thought! While people of other nations are submitting themselves by compulsion, to be guided by crafty priests, whose interest it is to keep the people in ignorance, that they may thereby possess absolute dominion over them, and practise all the frauds they please for the attainment of their ends, we the inhabitants of this favored land, can scan the rights of kings and rulers, and the rights of individuals, and choose, what mode of worship is in accordance with our own consciences! Few people know how to prize this greatest of blessings. When a man pays regard to it, however, and compares it with the situation of some of the European countries, he cannot forbear expressing his joy that he possesses so much. He will congratulate himself upon his good fortune in being born in a land, where it is the reigning doctrine, that all men are born free and equal, and that merit only ought to distinguish men. The dissemination, therefore, among the people, of intelligence and information relative to their rights and privileges and to the advantages which they possess, over many people of other nations, constitutes the best method of remedying the evil of neglecting public worship and the observance of the sabbath.

And it is evident, that no one is so well adapted to this task, as those whose business it is to minister publicly to the people. On account of their influence they will be able to make the vulgar give ear to what they are anxious to communicate, and they can then force the truth home to their minds by persuasion and conviction. It is the interest of all classes of the community to uphold religion and public worship by all proper means. And if people ascertain this, they will be more scrupulous in regard to their conduct, will support religion, and attend public worship.

J. F. M.

FOR THE TELESCOPE AND MISCELLANY.

I am not ashamed of the Gospel of Christ—St. Paul.

It is a truth, which cannot be denied; that there is too much apathy among Universalists; an almost total want of earnestness and engagedness in the cause. *Brethren*, these things ought not so to be. The cause of truth, of humanity—the Religion of the blessed Saviour is suffering in your hands. *Awake then, and put on thy strength*; the eyes of men are upon you—you are watched, and every want of energy and union among yourselves is remembered against you. Put not your hand to the plough and look back; but whatsoever thy hand findeth to do, do it with all thy might; and remember that what is *well done* is done quickly. There is no reason for delay, the path is open before you. Are you determined to serve God, or the Idols of this world? If the former, remember it cannot be done without exertion; it requires your united strength—and without it, you cannot prevail—with it you are sure of success.

Brethren your numbers are yet small; our strength but slowly increases; we are yet infants in an infant cause; which without more exertion must perish. But you are enough, if well united to do much—very much; and if earnest in your own cause, your numbers will be increased. You cannot expect aid from others, if you will not aid yourselves; you cannot be respected, if you do not respect yourselves. *Brethren* why are these things so—Are you ashamed of the Gospel of Christ? Or is the voice of popularity more pleasing to your ears, than the approving voice of conscience?

Brethren—There is too great a want of unanimity among you: Be watchful; guard your ranks from every species of dissension. "Let no root of bitterness spring up among you. Let charity prevail; if thy brother's faults be many, he stands in greater need of thy forgiveness. Impart to him instruction—give him the means of repentance, and "knowing the goodness of God," like Paul "persuade" him to the path of duty. Opinions ought not to divide you. Our cause is glorious—the cause of man;—the emancipation of the world. Let no man be deemed an heretic—let no man's opinions be condemned—But unite in this cause. Throw every minor consideration aside, and unite for the attain-

ment of this grand object. Be not "ashamed of the Gospel of Christ."

Brethren, The crisis is approaching when your strength will be tried, in the holy contest for truth, against ecclesiastical tyranny and domination. Your enemies are numerous—they are well united, and unless you can go to battle armed with better weapons than your dissensions, you will be beaten. *Brethren*, let no man dispise you. Shew to the world that you are honestly and heartily engaged in the cause you advocate: that your heart is strung, and your arm is nerved for the contest. Say to them and to the world, that you are "not ashamed of the gospel of Christ," but that you "count not your lives dear, so that you may finish your course with joy." And above all,

Brethren, Be not false to your own cause. Let no traitors lurk in your camp, to sell your little band to the host of the enemy. Be ye always armed and ready; and "shun not to declare the whole council of God." Let your means be used to arm the destitute in your own little band; and not to put weapons into the hands of your enemies, to be turned against you in the hour of trial. You are in need of instruction yourselves; and of temples wherein to serve the living God. Let all your means—all you can spare, be devoted to their erection. Establish one among you to instruct and edify you. Be faithful, affectionate to him, and he will be useful to you. Listen to his instruction, and desert it not for every new wind of doctrine. Be ye faithful, diligent and united in your own cause, and meddle not with the concerns of others. And finally, *Brethren*, be constant in your attendance on the ministrations of the word. Do not "neglect the assembling of yourselves together, as the manner of some is." Be ye "constant in season, and out of season;" and when assembled in the house of God, let no unhallowed thoughts possess your bosoms. But be ready to receive instruction, and may the Gospel of Christ, of which you are not ashamed, be the constant delight of your souls.

G.

Poetry.

FOR THE TELESCOPE AND MISCELLANY.

TO MISS JULIA G

Julia, 'twere idle for the muse to sing,
To one so guileless, young and fair as thou,
Of changes, time to thee—to all must bring—
Such solemn minstrelsy, thou wouldst not know.

Nor, when thy glowing cheek and sparkling eye,
Bespeak youth, health and peace, to be thine own
Would I within thy bosom raise a sigh,
Or cause to shade thy sunny brow, a frown!

Why sing to youth, of disappointment's sting?
Who long the weary path of life doth tread,
Must see hopes crushed, that once did gaily spring,
And feel that it with countless thorns is spread.

But stay, my wayward muse, my roses too,
And not the world's dark side thus always paint;
But think thee of its pleasures even now
And hush, I pray thee, thy oft told complaint.

Think'st thou, this beautiful, goodly world was made
To be of grief alone the unblest abode;
Behold! as wisely blended light and shade,
So, joy and sorrow mark the pilgrim's road.

But yet our treacherous hearts are ever prone,
Life's sunny moments to forget;
And doubly mark each lagging, gloomy one,
That's shaded e'en by sorrow's wing of jet.

But Julia, now that life to thee is new,
A happier estimate I trust is thine;
Oh! not with jaundiced eye this bright world view;
For here should guilt and folly only pine!

Then cherish virtue still my youthful friend,
And thou as much of happiness shall know,
As fitting is, that earth to thee should lend,
Or heaven doth deign on mortals to bestow.

We do but journey here, each one awhile,
Our home is in another, purer sphere,
Then let us lightly view our little toil,
As way-worn travellers whose home is near.

Now fare-thee-well; my dearest girl fare-well,
May every earthly blessing still be thine—
Friendship and love with thee delight to dwell,
And round thy brow their mingled wreath entwine.

And when thou'st done with things below,
Oh, mayst thou rise to things more fair,
Where heavenly gems shall deck thy brow,
And dwell with thy Redeemer there. BERTHA.

BR. DREW.

We thank our Brother of the *C. Intelligencer*, for his kind correction of what was an innocent mistake in our notice a few days since. We were informed by the Publisher, or at least so understood him, that the Prospectus of the *Intelligencer*, had been inserted in our columns, omitting the part in which was represented as containing mere matter, in proportion to the expense of the paper than any other in the order. We did not examine the files, supposing our impression correct. It is not our custom to examine the last page of the paper, where such notices are generally inserted, which will the more readily account for the error.

We beg leave to assure Br. Drew, that a design existed to insert his prospectus, and that the omission was purely unintentional.—To execute that design without delay, will afford us sincere pleasure. In the mean time, we thank Br. Drew for all past voluntary favours, and shall be happy to reciprocate, in any case where his interest may be promoted.

If Br. Drew of the *Christian Intelligencer*, will turn to our 11th and 12th Nos. of the present Vol. he will find that there has been *Three Editions* of the Tract entitled "120 Reasons," &c. published. The first of which (1000 copies) was published at this office.

Publisher.

Married,

In this town, by Rev. Mr. Pickering, Mr. David Whitman, of Pawtucket, to Miss Lydia Dawley.

On Sunday morning last, by the same, Mr. Wm. Albertson, to Miss Louisa Bellows.

In Millbury, Rev. Charles J. Warren, of Attleboro, to Miss Charlotte Weston.

In Boston, Mr. George C. Beckford, of this town, to Miss Ann Beckford.

Died,

In this town, Mary A. daughter of Mr. O. Taber. On Sunday, Sophia T. daughter of Mr. H. Barton. At the Hospital, Mr. I. Gould, of the brig *Shibboleth* in Pawtucket, Capt. Charles Briggs, aged 52.

JOHN S. GREENE BOOK & JOB PRINTER; OFFICE OF THE CHRISTIAN TELESCOPE.

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UNIVERSALIST TRACT—NO. 1.

The FOURTH EDITION of "120 Reasons for being a Universalist" by Paul Dean, Pastor of the Central Universalist Church, Boston, Ms. will be published and for sale by Saturday next. 36 pages, 18mo, price \$4 per hundred, 60 cents per dozen, 6 cents single.

UNIVERSALIST TRACT—NO. 2.

ALSO IN THE PRESS,

And will be ready for sale on Wednesday next.

LETTERS

TO
LIBERAL CHRISTIANS,

ON
THE IMPORTANCE OF CONSISTENCY

IN
SUPPORTING PUBLIC WORSHIP.

BY REV. W. A. DREW,
Editor of the *Christian Intelligencer*,
GARDNER, ME.

"Hang your banner on the outer wall."

For sale at this office; by Samuel W. Wheeler, 110 1-2 Westminister-St. and by Ephraim Miller, Pawtucket.

THE CHRISTIAN INTELLIGENCER, AND EASTERN CHRONICLE.

Is a Universalist Newspaper, published
Every Friday Morning in Gardiner, Me.
BY P. SHELTON,
AND EDITED BY
WM. A. DREW, OF AUGUSTA, ME.

TERMS.

It is handsomely printed on a fine super royal sheet (of the size of newspapers in general) and is afforded to subscribers at Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and 10 per cent will be allowed to agents on all money collected and forwarded to the publisher, free of expense, except that collected of new subscribers for the first year's subscription. No subscription will be discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications addressed to the editor or publisher, and forwarded by mail must be sent free of postage.

GOSPEL PREACHER.

The 7th No. of this work, containing sermons from the pens of Rev. Jacob Wood, Pastor of the First Unit. Church, in Shrewsbury, Ms. and from Rev. O. A. Brownson, of Ithaca, N. Y. has just been issued from the press.

Providence Floating Baths OPEN THIS DAY.

The Proprietor having just fitted up his spacious floating Bathing House, respectfully informs the Ladies and Gentlemen of Providence and its vicinity, that it will be located in the cove, at the foot of Hydraulion-Street, and in the rear of the Exchange Bank. The building is provided with every convenience; and will stand off where the current is pure, and from its central situation, it cannot fail to invite the company of those who practice cold water bathing. The apartments of the Ladies and Gentlemen are separated in an effectual manner, and those which are appropriated for the former will not under any circumstances, at any time, be occupied by Gentlemen.

The Proprietor having prepared this comfortable house, for those disposed to enjoy the luxury of the cold bath or shower bath, flatters himself that he shall be liberally rewarded by the patronage of a generous public.

Terms.—Season Tickets, \$5; Single Tickets, 12 1-2 cts. Ten Tickets, \$1.

The house will be open every morning from sunrise till 9 o'clock, in the evening, except Sunday, on which day, it will close at 9 o'clock. A. M.

Providence, June 14, 1828.